THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.*"—PROVERBS 14: 7-9.

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HISTORICAL SKETCH OF THE NORTHERN STATES MISSION.

BY PRESIDENT ASAHEL H. WOODRUFF, OF THE NORTHERN STATES MISSION.

THE Northern States mission, as now constituted, consists of six great States, viz.: Michigan, Indiana, Illinois, Iowa, Minnesota and Wisconsin. It was formerly called the North Western States mission and included, in addition to these before mentioned, the States of North and South Dakota, Nebraska, Missouri, Ohio, Pennsylvania, Maryland and West Virginia.

The first missionary labors were performed in Western Missouri and Southern Illinois, in 1875, by Elders M. W. Pratt, Junius F. Wells, Joseph F. Simmons, Joseph G. Young and David M. Stewart, the latter being appointed president. They baptized several people at Clinton, Illinois, and organized a branch of the Church there. Later, in 1877, Elder Cyrus W. Wheelock performed a mission to the Northern States, but no account was kept of his labors. No connected record was kept prior to 1889, hence the early history must of necessity be fragmentary in its nature.

In 1880, Elder B. H. Roberts labored for nine months in Iowa, and, in 1882, Elder Matthias F. Cowley labored as a missionary in St. Louis, Missouri, under the direction of Elder John Morgan, president of the Southern States mission. Elder Cowley reports that Elders of the Southern States did considerable work in Southern Indiana at the time he was laboring in Missouri.

From 1887 to 1894 the mission was divided into three conferences, viz.: Iowa, Indiana and Pennsylvania. During the first three years of this period the mission was presided over by Elder William M. Palmer, with headquarters first at Monticello, Minnesota, and later at Council Bluffs, Iowa. He was succeeded by Elder John E. Booth who, after a short time, was followed, in 1890 to 1894, by Elder Charles W. Stayner. In 1894, Elder David F. Stout was called to preside. The small force of Elders, that had been kept in the field continuously since 1887, had now increased to thirty-six. During the following year he was succeeded by Elder Joshua P. Clark, under whose administration the State of Kansas was transferred to the Indian Territory mission, the working force in the field doubled, the publication of tracts begun at Marion, Illinois, and active work carried on in the historic county of Jackson, Missouri, resulting in the baptism of a former president of the Hedrickite church and others. Considerable opposition was met with in this locality from the Reorganized church.

In the spring of 1896, mission headquarters were moved to Kansas City, and arrangements made for having the printing done by a Kansas City firm. In this year Elder Samuel G. Spencer assumed control of mission affairs. Under his vigorous direction the work made rapid strides and many improvements in method were inaugurated, among which might be mentioned the opening of work and the organizing of a branch in Chicago by Elder Christian J. Fjelsted and others, the sending of Elders to Lamoni—the Mecca of the Reorganized Church—the getting out of an edition of the Voice of Warning, introducing regular printed report forms for the Elders, etc.

During this time Elders B. H. Roberts, George D. Pyper and others went through the mission on special lecturing tours with beneficial results. The zeal and enthusiasm displayed by President Spencer in his labors was felt throughout the entire mission. The Elders were making splendid efforts for the advancement of the work at the time of his retirement.

On December 1, 1896, Elder Louis A. Kelsch, who, in 1888 and 1889 performed a mission in Minnesota, was appointed mission president. During his term of office which continued until May 1st, 1901, many changes were effected, and encouraging progress was shown. Mission headquarters was removed to Chicago where a healthy branch of the Church existed; a hall was secured for the regular services, and later the church at 193, Oakley Boulevard, our present meeting place, was rented for one year, the lease having been renewed annually since that time.

The number of Elders in the field reached the highest figure in 1900, when there were over two hundred. In that year several hundred thousand tracts were printed and distributed, also large numbers of books, and many baptisms performed. New record books were adopted for the keeping of individual Elder's histories, also conference and mission histories. Work in Minnesota, for years abandoned, was resumed; the Dakotas were also opened up to the Gospel, and the holding of street meetings commenced.

In May, 1897, the states of West Virginia, Pennsylvania and Michigan were turned over to the Eastern States mission and later, in August, 1899, Ohio was given to the Southern States mission. In October, 1900, Nebraska and the Dakotas were added to the Colorado mission, and Missouri to the Southern

States mission. Manitoba, Canada, having been added to this mission, in December, 1899, Elders were sent in July of the following year to open up the work there, which was continued for a time with only fair success, and was afterward abandoned.

During President Kelsch's term the mission was visited by Apostle Heber J. Grant, twice by Apostle Matthias F. Cowley, once in company with Apostle Francis M. Lyman. Conferences were held in the capital building at Springfield, showing the reversal of public feeling since the Saints were driven from the state more than fifty years before. The mission headquarters was moved to the present location in September, 1900.

The year 1901 was an eventful one in the history of the Northern States mission. President Kelsch, who had been closely associated with it for many years, was called to Japan to assist Apostle Heber J. Grant in opening up a new field, and in taking the Gospel to a new land and a new people, President Walter C. Lyman taking up the work where President Kelsch left it. The records of the conference were compiled, the work done in the cities and counties recorded, and an individual history of each Elder in the different fields since the opening of the mission written. The reports of the Elders for the year showed an improvement in the work accomplished, and thus the year closed with a record of industry, prosperity and good feeling.

The present Elder in charge of the mission, Asahel H. Woodruff, came to Chicago in January, 1902, Elder Lyman returning to his home a few days later.

There are now one hundred and thirty-two Elders laboring in the field. Many friends are being made, although baptisms are not so numerous as in former years. Young Men's and Young Ladies' Mutual Improvement associations have been organized; the country work is being pushed in seasonable weather, and regular morning class meetings are being held by the Elders throughout the mission. Personal visits to the Elders in their respective fields have been made by the president as far as possible, and we have under contemplation the holding of united conferences, during the early summer, of two or three states at a time, thus bringing many Elders together, and giving them an opportunity of exchanging ideas and becoming enthused with the work. The plans will be to have the Elders ship their grips and walk through the country without purse or scrip, tracting and holding meetings by the way. Some of the Elders will have a journey of from one hundred to two hundred miles, and will arrive at the conference with their hearts filled with joy and gladness.

A special feature of our work during the past six months, as suggested by Secretary Ellsworth, that gives promise of good results, is the practice with the Elders, of asking friends and Saints at the close of their visits, to be permitted to kneel with them in prayer, and even upon the occasion of the first visit when conditions are favorable the Elders ask for, and are usually granted the privilege of entering the home and praying with its occupants. The humility with which this is done has turned prejudice to friendship, and indifference to interest, and elicited an invitation to call again, for the prayers of a humble Elder are as glad tidings to an honest heart, and the people are left to meditate on the blessings asked upon their home.

The territory embraced in the Northern States mission is perhaps one of the choicest parts of this choice land, extending from and including Manitoba on the north to Cairo on the south, and from the Detroit river on the east to the Missouri on the west. There is found within its boundary a great variety of climatic, geographical and social conditions. The people are of the intelligent class and generally prosperous, though not as hospitable as those of more southern climes. From the broad prairies and undulating reaches of Illinois and Iowa, where great cornfields lift their proud and tasseled heads to kiss the dawn and drink the dew, to the great forest belt of the upper states there is found every conceivable product of field and forest under the sun, grown in this zone.

There are many beautiful, natural features. Minnesota has more than ten thousand lakes, in one of which, Lake Itasca, is born the great "Father of Waters," which sweeps in all his majesty between wooded battlements toward the southland, dividing the states of Minnesota and Wisconsin, continuing on past less prominent headlands that mark the borders of Iowa and Illinois, to be finally lost to us as he flows on between low shores to the sea.

Recently the old Carthage jail, situated in this state, was purchased by the Church and will be preserved as an historical relic of the stirring times in the middle forties. This past summer, street meetings have been held in both Carthage and Nauvoo, the Elders being well received. At the latter place, at the conclusion of the services, a gentleman living in Brigham Young's old house, invited the four Elders home and kept them over night, while the people in general spoke in approving terms of their visit and labors in the city. This is encouraging, as tending to show the change in the feelings of the people of Hancock county.

The words of St. John, wherein he declared that the Gospel, when restored, should be preached to all nations, tongues, etc., comes nearly receiving its fulfillment in the labors of the Elders in this great western metropolis, the most polyglot city on the globe.

In Chicago there are fourteen foreign languages spoken in colonies, each consisting of ten thousand persons or more. Ten newspapers in as many different foreign tongues appear daily, and church services are held in about twenty languages. There are half a million Germans alone, and more than a hundred thousand each of Bohemians and Swedes. The city of Chicago has nearly eight times the population of the state of Utah.

THE FORCE OF CHARACTER.

BY ELDER LEWIS J. READ, OF THE LIVERPOOL CONFERENCE.

"Character is moral order, seen throught the medium of an individual nature."—Emerson.

A man may be accomplished in art, literature and science, and yet in honesty, virtue, truthfulness, and the spirit of duty take rank after many a poor and illiterate peasant. Education itself is very good, but should be closely associated with character. The former is a product of the mind, the latter of the

heart, and the heart rules in life. Every one should strive to possess character, for it exhibits man at his best. Men of character command respect and admiration, for they teach by example. They are pillars of strength to any nation; without them the world would not be worth living in. The ideal character of a perfect man was revealed to earth in the person of Jesus Christ.

Every step of progress in the history of our race has been made in the face of opposition and difficulty, and been achieved and secured by men of intrepidity and valor—by leaders in the van of thought, by great discoverers, great patriots, and great workers in all the walks of life. Their work has been laughed to scorn by the ignorant, who are always ready to condemn something new, because it is beyond their power of comprehension. But force of character eventually overcomes opposition. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

"There is scarcely a great truth or doctrine that has not had to fight its way to public recognition, in the face of detraction, calumny, and persecution."—Smiles. Many great men throughout the world's history, that are to-day revered, were rejected, persecuted and condemned to death by the people of their own day. Socrates, Galileo, Bruno, Bacon and the early Christians are examples. The Latter-day Saints have received, and still meet with similar treatment. Joseph Smith died a martyr to the truth. Josiah Quincey, in "Figures of the Past," says: "It is by no means improbable that some future text-book for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: Joseph Smith, the Mormon Prophet. . . . The man who establishes a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High, such a rare human being is not to be disposed of by pelting his memory with unsavory epithets. . . . Joseph Smith claiming to be an inspired teacher, faced adversity, such as few men have been called to meet, enjoyed a brief season of prosperity, such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death." Such is the influence of character on an intelligent, unbiased observer. By our works of self-control, obedience, courage and example we can set at defiance the bigotry of the ignorant. "Character esteems duty above reputation, and approval of conscience above the praise of the world."

Reputation is only what we think we are, and what others think us to be. Character is what we are, and is known perfectly only to God. Do we live our religion or do we deceive man? "For if a man thinketh himself to be something, when he is nothing, he deceiveth himself." Reputation is like the name written on the sands of the sea shore, to be erased by the first incoming tide. Character is like that name chiseled in the granite ledges where it will remain. It is easy to get reputation and swim with the world. It is hard to come out and accept an unpopular truth which builds character. This requires self-denial, sacrifice and courage.

A cynic is seldom a man of good character. Those who are always occupied

in something good have little time to find fault with others. Their time is engaged in practicing the Mormon creed of, "Mind your own business," "As in a standing pool worms and filthy reptiles increase, so do corrupt and evil thoughts in an idle person." Those who would be teachers of men must possess character. Whether they be young or old is not a vital question. Jesus taught the grey-haired doctors of the Jews when He was but twelve years of age. "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies." It is not so much the appearance or age of a man that makes him great, but the character, heart, authority and power of goodness which he possesses.

We sometimes meet with those who, though desiring a knowledge of our message, are unwilling to receive it from the young class of missionaries sent forth by the Latter-day Saints. Such should take to heart the important lesson which the Lord taught to Samuel when David, the youngest son of Jesse, was chosen to be king of Israel: "For the Lord seeth not as man seeth, for man looketh on the outward appearance; the Lord looketh on the heart."

The Gospel of Jesus Christ is the great character-builder. Live your religion and you will develop character. Acts react upon souls. Noble acts make noble men; just acts just men, good acts good men. This is how we become perfect, even as our Father in heaven is perfect; how God's character becomes written on men's characters—by doing His will. "Unless above himself he can erect himself, how poor a thing is man." Without the aid of Power from on high, how can this be accomplished? "Come unto me, all ye that labor and are heavy laden . . . Take my yoke upon you and learn of me. . . . For my yoke is easy and my burden is light." Too often the weakness of the flesh thwarts our inclinations for good, and it seems impossible for us to follow this divine request. Then why not seek divine guidance? "Thou dost need all the strength that God can give—simply to live, my friend, simply to live."

ELDER GEORGE A. SMITH.

On the 6th of October last, Elder George A. Smith was unanimously sustained by the Saints in conference assembled to be one of the quorum of the Twelve Apostles in the Church of Jesus Christ of Latter-day Saints, filling the vacancy caused by the death of President Brigham Young. Brother Smith is the eldest living son of Elder John Henry and Sister Sarah Farr Smith, and was born April 4th, 1870, in Salt Lake City. He was named after his grandfather, President George A. Smith, one of the early Apostles in the Church, a pioneer in this western country, and first counselor to President Brigham Young. His father was called to the apostleship in 1880 and, as is well known, has been actively engaged in the ministry from that time to the present, now standing second in seniority in the quorum.

Brother George A. early took an interest in the work of the Church—being but a youth when he became a teacher in the 17th Ward Sunday School, in which position his influence among the young people, and especially with the boys, soon became very marked, and in which capacity he impressed many

lessons upon them of incalculable good, winning their love and esteem because he showed so much interest in and love for them. During all his Sunday school life he has been connected with the 17th Ward school—as pupil, teacher, assistant-superintendent and superintendent, and under whose superintendency the school attained a very high rank for effectiveness in both its general and class work. He was a power for good in Mutual Improvement circles, and, in 1901, was called to the superintendency of the Young Men's Mutual Improvement associations of the Salt Lake Stake, later becoming Stake Superintendent, and carrying into that work the same untiring energy displayed in his Sunday school work.

He attended the Brigham Young Academy under Brother Karl G. Maeser, and was also a student at the University of Utah, from which institution he graduated. He passed through the duties of the Lesser Priesthood, presiding over the Deacon's quorum, and later the Teacher's, and in the regular course became a Seventy, in line with which latter calling responding to the summons to go on a mission to the Southern States, where he was appointed secretary of the mission, and as such had charge of the affairs of the mission for some time during the absence of President J. G. Kimball. He performed his missionary labors in his characteristic energetic manner, winning the respect of Elders and Saints alike. Immediately after his return in 1894 he was called to the council of the third quorum of Seventy, from which position he was, as stated in the opening of this article, called to the apostleship.

He married Lucy Woodruff, granddaughter of President Wilford Woodruff, and she joined him in his missionary labors at the Chattanooga office—they have two little girls. He was for many years connected with Z. C. M. I., and has held a position with the Co-operative Wagon and Machine Co. In 1898 he was appointed United States Land Receiver by President McKinley, afterwards being re-appointed by President Roosevelt.

From his early youth his words and works have been for the benefit and blessing of his fellows. With untiring zeal he has sought out the unfortunate, the careless and indifferent, aiding here, encouraging there, building up and strengthening for good all such whom he could reach—developing, at the same time, his own character along the lines laid down by the Master who went about "doing good"—demonstrating to those who have had opportunity to observe his life that in the performance of duty there is no labor too hard, or sacrifice too great to daunt George A. Smith from attempting to perform it—that to him the salvation of souls is the mainspring of his life.

The spirit that has actuated him thus far will no doubt accompany him in his new and high calling as an Apostle of the Lord Jesus Christ.—*Juvenile Instructor.*

ALMOST every man who has, by his life work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously, and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.—THEODORE ROOSEVELT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 4, 1904.

EDITORIAL.

APOSTLE SMOOT AND HIS ENEMIES.

For several months an active crusade has been waged in the United States against Senator Reed Smoot, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. It has been the effort of those who have endeavored to destroy the truth ever since the Gospel was restored to earth to make the Priesthood a special object of attack, and, in the attempt to deprive Elder Smoot of the seat in the United States Senate, to which he was elected, all the calumnies of the past seventy years have been brought from the oblivion to which public opinion and common sense consigned them long ago. One fact has been very evident throughout the whole campaign, that has now been waged for a year and a half, and that is that neither the leading newspapers nor the leading divines of the country have been engaged in the vicious attacks that have been made upon "Mormonism." Rumors, of course, could not be countenanced, and so definite charges had to be preferred against Senator Smoot, charges that, if sustained, would undoubtedly be used to debar him from his exalted federal position.

The charges against Senator Smoot were segregated; the first count being that he is a polygamist; the second, that, as an Apostle of the Mormon Church he is bound by an oath that might conflict with his oath as a Senator. In his answer to these charges Apostle Smoot emphatically denies that he is a polygamist. He further claims that the Mormon Church is a spiritual organization, and he challenges the Senate's right to discriminate on religious grounds against a man who may be elected to that body. He courts the fullest and most searching investigation of the tenets and practices of the Church of Jesus Christ of Latter-day Saints. His very defense has made him many friends, and a few quotations from some of the leading journals of the United States, papers that could not be accused of having any leaning toward Mormonism, will show the true consensus of public opinion.

Concerning Senator Smoot the St. Louis *Chronicle* says: "The searching limelight of inquiry and investigation turned upon him has failed to disclose a single rash or deplorable act in his life. . . . More such men as Smoot in the Senate might infinitely elevate the moral and patriotic tone of that body."

The Washington *Post* remarks: "Senator Smoot must feel sure of his ground to invite such inquiry, and it will probably go far toward placing the Mormon

Church in a better light in the eyes of the world if the investigation is held and Senator Smoot's position vindicated. . . . Up to this time no evidence has been produced, nor is there a claim that any can be produced to show that Senator Smoot is a polygamist. The crusade has apparently been based entirely upon an appeal to sentiment, and has had no further effect than an unsuccessful effort to induce the Senate to be led into a controversy over the relationship between church and state."

The *Union and Times*, a Roman Catholic journal of Buffalo, N. Y., says: "The war on Smoot is certain to fail of its object, unless its main purpose is to secure notoriety for the childless women of the Mother's Clubs who are the chief promoters of the attack on the Mormon Senator. The arrant hypocrisy of the movement is so apparent that it is the laughing-stock and scorn of official Washington. Thousands of petitions and memorials on the subject have been presented in the Senate by the different Senators (by request), but not a single one by any Catholic individuals, society or parish. A prominent politician of the North told me, referring to this matter, that the dignified position of the Catholic church was in agreeable contrast to the hysterical behaviour of these fanatics. The ever-conservative old Church could not have been expected to lend itself to the fancy of the hour in the Smoot case. There is no sincerity in the attack on Smoot, and there is no case against him that will stand the test of any court."

The *Inter-Mountain Catholic*, published in Salt Lake City, and well qualified to judge of the true status of Mormonism, says: "On principle only does the writer defend the Senator's rights. Reed Smoot's reputation in the state stands high, his character blameless and his record stainless."

On January 16th the investigation before the Senate Committee on Elections began. The charges of polygamy were abandoned by the prosecution. Even Mr. Smoot's enemies could find absolutely nothing of a personal nature against him. The moral effect of this has been good, and it will be a difficult matter to sustain the charges that are made against Mr. Smoot because of the ecclesiastical position which he holds. As well might a Catholic priest be deprived of the right to vote because of his vow of poverty, chastity and obedience, as a Latter-day Saint because of any obligation or covenant into which he has entered. These have nothing to do with the government or nation except to make a man a law-abiding and a better citizen.

But the old cry, "Crucify him! Crucify him!" has been traveling down the ages for nineteen hundred years; and it will continue to travel so long as the conflict between right and wrong, between truth and error, between the Prince of Peace and the powers of Satan endure. The crusade against Mormonism is headed by ministers, and this is not strange. The very principle that the Gospel is free strikes at every hireling preacher in Christendom. To-day many men choose the ministry as a profession, not for the amount of good that they can do, but for the amount of salary that they can draw, and Utah has for years been afflicted with preachers and sectarian teachers who, unable to make a living elsewhere in the world, move west as missionaries to convert the Mormons, and who seem to think that the greater the falsehood they can invent about those among whom they live, the more entitled they are to an increase of wages. If there were no need of missionary work among the Latter-day

Saints their living would be gone, and they have to do something to keep up the anti-Mormon agitation. Politics, too, enters into the question and disappointed office-seekers, men whose private characters are such that honest citizens cannot vote for them, naturally fall into the anti-Mormon ranks. It is the statements of these men that have been allowed to influence public opinion. The petitions that have been presented against Mr. Smoot do not represent knowledge, but prejudice. It is an easy matter to get signatures to petitions, and ninety-nine out of every hundred of those who signed the anti-Smoot petitions believed that Elder Smoot was a polygamist because a minister of the Gospel had knowingly perjured himself by swearing that such was the case.

The investigation had to come, and just as well now as at any other time. Already the people of the United States are beginning to realize that they have been deceived by glaring falsehoods and sensational newspaper stories. The tide of public opinion is beginning to turn, and every Latter-day Saint should hope that a complete and impartial study of the principles, tenets and practices of Mormonism will be the result. The effect will be good, not alone for the people who have patiently borne misrepresentation for two generations, but to the world at large, who, did it but know the Latter-day Saints as they are, would be more willing to listen to the message of life and salvation which they bring. Persecution not only separates the chaff from the wheat; it brings friends to the weak and, in the end, results in the upbuilding of that which it was intended to destroy. So, out of the trial of the present, good is already springing, and the Lord will over-rule all the machinations of the adversary to the spread of truth and the advancement of His Church and kingdom on earth.

W. M. W.

ARRIVALS.—The following Elders arrived in Liverpool ex s.s. *Teutonic*, Thursday, January 28th, 1904. For the Netherlands—Baffe W. Postma, Herman J. Westbrock, Arnold van Limburg, Ogden. For Great Britain—Calvin W. Richards, Fielding, Idaho; George D. Reeder, Hyde Park.

APPOINTMENTS.—Elders Calvin W. Richards and George D. Reeder have been assigned to labor in the Leeds and Manchester conferences respectively.

RELEASES.—Elders Joseph Newbold, Jr., of the Nottingham, Charles M. Stayner, Newcastle, and Henry R. Coulam, Henry Bartholomew and Mark A. Coombs, the last three of the Sheffield conference, have been honorably released to return home per s.s. *Cretic*, February 18th, 1904.

DEPARTURES.—Elder Emanuel Bollschweiler, of Salt Lake, released from the German mission, sailed from Liverpool per s.s. *Celtic*, February 3rd, 1904.

NOTES FROM THE MISSION FIELD.

THE district meeting in the Burnley branch, Liverpool conference, on Sunday, January 31st, was well attended by Saints and investigators, and has aroused an interest among a number of the strangers that were present.

Elders Samuel Bennett and Ira J. Boyce, writing from North Walsham, Norwich conference, say: "We have a small branch here of fourteen members, ten of whom have been baptized within the last six months. We also have a number of investigators, twenty-five, at least. The work is prospering, although we are not without some persecution.

The annual report of the Swiss mission for the year just ended shows that there are 48 Elders laboring in that field; that the total number of Church members in the mission is 1,082, which, with 527 unbaptized children, makes a total of 1,609 souls. During the year 70,923 tracts and 1,867 books were distributed. There were also 17,502 Gospel conversations. This shows a monthly average per Elder of 3 books, 129 tracts, and 32 Gospel conversations. There were 150 baptisms; 108 persons emigrated, and there were 9 excommunications.

The headquarters of the South-western States mission is now located at No. 1405 Locust Street, Kansas City, Mo., where President James G. Duffin and his corps of assistants are comfortably situated in a fine new building. This mission is progressing very well. Baptisms for the year 1903 were largely in excess of those for the previous year, and an increase of about twenty per cent. in the tithing receipts is also reported.

News from the Manchester conference is very encouraging. The Stockport branch is in a thriving condition. Last week seven members were added to it by baptism The Sunday school of the Oldham branch enjoyed its annual entertainment on Saturday, January 30th, when over one hundred scholars and parents sat down to a substantial repast. Twenty prizes of books were presented to meritorious pupils for attendance and conduct during 1903. Brother Joseph Garride kindly furnished candy and nuts for all who were present. The enjoyable exercises were presided over by Superintendent Benjamin R. Birchall. President Saunders and others of the traveling Elders were visitors.

On Friday evening, January 29th, a social was given at the London conference house, 97 Farleigh Road, Stoke Newington, N., in honor of Sisters Margaret Thurman and Diana Bean, and Elder William T. Stillwell, who expect to sail for Zion on the 18th inst. A musical program, in which Sister Nannie Tout and Brother Heber S. Goddard rendered the principal numbers, was greatly enjoyed. All the missionaries of London and vicinity were present, as well as the Utah colony that is at present in the metropolis. On the following evening the departing missionaries and the Elders of London were entertained by Sisters Miriam and Emma Steele. A large number of invited guests were present, and the evening was greatly enjoyed by all who were favored with an invitation.

The annual social of the Mutual Improvement association of the Hull branch was held in Foresters' Hall, Wednesday, January 28, 1904. It was a great success, both socially and financially. A good spirit prevailed, and all present enjoyed the gathering and were benefitted by it.

A LETTER from Elder Joseph J. Cannon states that the party that left Liverpool with President Lyman, on January 14th, arrived in Boston one day late owing to heavy weather. Some of the party were not sea-sick, but President Lyman and Elder Cannon did not enjoy the voyage as much as a trip on land. Later word from President Blood says that owing to fog the party was not able to land until late on the afternoon of Saturday, January 23rd. This may somewhat disarrange the plans that had been made for the homeward journey.

THERE were at the close of last year 2,620 Latter-day Saints in Sweden, 1,358 in Norway, and 1,339 in Denmark, making a total of 5,317 souls in the Scandinavian mission. The missionary force for the year consisted of 184 traveling Elders, 5 local Elders and 2 lady missionaries from Zion. There were added to the Church by baptism 478 persons, and 213 members emigrated to America.

A BUDGET FROM JAPAN.

PRESIDENT GRANT has received a most interesting New Year souvenir from the mission force at Tokyo, Japan. It is a manuscript paper called *The Japan Semi-Occasionally.* The editorial staff consists of Horace S. Ensign, Editor-in-Chief; Mary W. Ensign, Editor's Chief; J. F. Featherstone, Managing Director; Marie S. Featherstone, Director's Manager; and an efficient corps of correspondents and reporters, including Alma O. Taylor, John W. Stoker, Fred. A. Caine, Erastus L. Jarvis and Sandford W. Hedges.

The articles are well written and very interesting. The first, by President Ensign, is "Organization of a Latter-day Saints' Sunday School in Tokyo." This was effected on November 29th, 1903, with 89 in attendance. Elder Alma O. Taylor was sustained as superintendent. "The time of the first session was occupied in teaching the children part of one of our translated hymns, and telling them of the purpose of the organization. A brief reference was also made to the life of Christ. At the close of school the children were invited into the garden and several 'snap shots' were taken, the accompanying illustration being a very good reproduction. In the minds of those who are engaged in the dissemination of the Gospel in this distant land, the organization of Sunday schools for the spiritual training and edification of the youth of Japan, is a very important and beneficial move, one which, it is expected, will terminate in grand results for the cause of our Redeemer. We desire to be sustained and assisted in our Sunday school labors by the faith and prayers of our loved ones and friends."

Elder Alma O. Taylor furnishes "Captured—A Burglar"—a narrative of thrilling interest, not without a touch of sorrow, when the identity of the culprit was revealed. On the night of December 17th, when Elder Taylor went to his room to retire he noticed the curtains that separated his apartment from another wave as though someone had just passed through them. Pulling them apart he saw a pair of white legs retreating into the darkness. He called Elder Hedges repeatedly, receiving no reply. Then "he observed the 'white legs' coming towards him and assuming a dark upper form. The time for a

'scrap' seem to have come, but just as Elder Taylor was preparing to lunge forward, the thief darted through a door on the left. Elder Taylor pursued, when suddenly a loud crash indicated that the thief intended to make his escape through the back door, but not having time to unlock it and leave like a gentleman, he dove into it head first, with the result that his poor, bony frame received a more serious jolt than the door. As he bounced back he fell into Elder Taylor's arms, who, luckily, secured a firm hold on the thief. Whether or not there was much of a struggle between the two is not known, but just as Elder Taylor was forcing his victim back to the door through which he had entered, Elder Hedges appeared and seized the thief by the neck. . . . A second or two later the scene was changed. The thief had been pushed out into the light, and his captors stood practically helpless. They had received a shock which had almost petrified them. For much more than a year they had prayed for, labored with and welcomed into their home one to whom the President and Elders of the Japan mission were more than once pleased to refer as their first convert and native brother, but now they looked into the face of Hajime Nakazawa, and saw him a pale, trembling robber who, in the middle of the night, had stolen quietly in the home of his best friends with the intention of stealing from them all he could conveniently carry away."

When searched by President Ensign there was found in the folds of his kimona a burglar's outfit, and in the room that he had intended to burglarize was a large cloth, such as is used by the natives to carry large loads on their backs. A council of the Elders was immediately called and Nakawaza was cut off from the Church. He was then delivered to the policemen who had been summoned to take him into custody. He told so many conflicting stories, and the evidence against him was so clear, that it is probable that he is now serving out a three month's sentence in one of the jails of Tokyo.

Under the heading, "An Addition to the Church," Elder John W. Stoker records the baptism of the first female convert in Japan by himself, on Sunday, December 20, 1903. The candidate was confirmed by Elder Taylor. Both ordinances were administered in the Japanese language.

Work in the Boshu district is reported by Elder Fred. A. Caine, who says that the Elders have made many friends, and met some of the most prominent people and have been well received by them. In conclusion he bears this testimony: "The Lord greatly blessed the Elders in their efforts to speak the Japanese language, and whenever they met those who manifested a desire to learn of the Gospel, the Lord did not fail to loosen their tongues, so that they could speak in a way that at least the most of what they said was understood by their listeners. They feel that there are some of the honest in heart in that district that may sometime be gathered out to serve the Lord."

Elder Erastus L. Jarvis gives an account of "The Sunday School in Hojo," and its Christmas entertainment. This school has an average attendance of fifteen, and the children have manifested an increasing interest in the work. Elder Caine has charge of the intermediate class, which is studying the Life of Christ, while the little ones are entertained every week with Bible stories related by Elder Jarvis.

"Work in Tokyo," by Elder Sandford W. Hedges, is radiant with hopes for

the future of mission work in that distant country. The article is much too short, but probably the editor was crowded for space.

In "Christmas at the Old Home," Sister Ensign gives a charming picture of that festal day at mission headquarters. It would appear that, true to all Christmas traditions, on Christmas eve President Ensign and Elder Hedges brought from Yokohama the Christmas boxes that had been sent from America, but like the children's stockings they were not to be examined until morning, and then, when those boxes were opened!—What missionary far from home does not feel his own eyes growing misty at the thought?—"We were very much surprised when each one of us was handed two or three packages addressed to him or her. There were plum puddings, fruit cakes and candies from Sisters Taylor, Hedges, Caine, Pyper and Mary Grant; crocheted house-slippers for each one made by Sandford's mother and Aunt Minnie; artistic little cards for each of the boys from Mary, besides many other little articles for different ones. When we saw all of these things, a big lump came up in our throats, the tears rushed to our eyes, and we felt to thank our Heavenly Father for the kind friends and loved ones at home, who had done so much for us in this far-off land of Japan."

The concluding paper, by Sister Marie S. Featherstone, we quote entire. It is entitled, "Children's Christmas in Tokio."

"About five o'clock on Christmas night all classes of Japanese children, from the ages of five to fourteen years, began to throng the spacious rooms of the Japanese apartments at headquarters. When a goodly number had assembled, Elder Alma O. Taylor called them to order and presented each with a slip of paper bearing a number, after receiving which they marched quietly out into the large dining room, where a large Christmas tree had been prepared for them. The tree presented a very pretty appearance with its gay decorations of strung pop-corn, gold and silver tinsel, lanterns, candles, etc. The room also looked well with its decorations of holly, flowers and fruits, the side-board being bounteously loaded with the latter. Already a number of adults had arrived, occupying the front end of the room. When all the children were quietly seated in Japanese fashion around on the floor, the following program was rendered: Singing, 'Song of the Seasons,' by the missionaries; Prayer, Sandford W. Hedges; Singing, 'Katsute' (a translation of 'Jesus Once of Humble Birth'), by the Sunday school children; Opening remarks, "Christ and Christmas," by Alma O. Taylor; Selection on the mandolin and guitar, with piano accompaniment by Mary W. Ensign, J. F. Featherstone, and H. S. Ensign; Congratulatory address, read by Brother Kenzo Kato; Story, 'How American Children Spend Christmas,' by Marie S. Featherstone. At the end of the last number the lights were put out and the Christmas tree lighted up. It was then announced that Santa Claus would make his appearance. Brother Ensign in his large overcoat, with hood and beard of cotton batting, made a very striking Santa Claus and created a great deal of merriment for the children. After inquiring if all present were worthy of Christmas presents, and being assured that they were, he took from the tree for each one a little bag, containing candy, nuts and a little story book, each bag being numbered. As he called out the numbers those in the audience having corresponding numbers received their presents. When all of the bags were distributed, the mission-

aries sang, 'Sing we now at Parting,' and John W. Stoker offered the closing prayer. As the children passed out an apple and an orange was given to each. After the departure of the children, an hour was pleasantly spent in entertaining the older people. There were about one hundred and twenty children and fifteen adults present.

The editorial by President Horace S. Ensign was a special tribute to the work of Apostle Grant and family in the Japan mission. "Minor Events of Importance," and the advertisements were well worth reading. The latter caused much amusement to President Grant, who is personally acquainted with all the advertisers. Such a journal as *Semi-Occasionally* should reach this office every little while, and not so infrequently as its name would imply.

PROMOTION OF MR. BANCROFT.

William H. Bancroft, of Salt Lake, has been made general manager of the Union Pacific railway, one of the most important and lucrative railway positions in the world. The promotion is merited. Forty-seven years ago Mr. Bancroft commenced railway work as a telegraph operator and ticket clerk at a small salary. By application, faithfulness, and a thorough study of all the conditions that governed his work, he has risen, step by step, to his present high rank in the railroad world. He went to Utah in 1884 as receiver of the Denver and Rio Grande Western. He is a staunch friend of the people of Utah, and one whose constant business it has been to advance the best interests of the inter-mountain region. The people of the State, without regard to politics or religion, congratulate him, and realize that understanding as he does the needs and possibilities of the situation, his efforts will result in additional benefit to the great West.

JOSEPH BULL.

Few of the missionaries who have labored in Great Britain are better known or have more friends than had Elder Joseph Bull, who died in Salt Lake City, January 11th, 1904. Elder Bull was born January 25th, 1832, in Leicester. At the age of 14 years he was apprenticed in the printing business. In 1847 he first heard a "Mormon" Elder preach and was at once attracted by the doctrines which he advocated. For a year after he attended occasional meetings and on February 15th, 1848, he was baptized into the Church. He sailed from Liverpool for New Orleans, January 6th, 1851, his ultimate destination being Salt Lake City, where he became an employe of the *Deseret News*, with which institution he has been connected ever since. From 1855 to 1857 he was on a mission in California, where he assisted Elders George Q. Cannon and Matthew F. Wilkie in the printing of the Book of Mormon in the Hawaiian language, and in the publication of the *Western Standard*, a weekly newspaper. While on this mission he also presided over the San Francisco conference, which position he held until July, 1857. After three years at home he was called on a mission to Great Britain. Arriving at Liverpool, December 12, 1860, he was shortly afterwards appointed president of the Bedfordshire conference, and in 1863 he succeeded Elder Joseph F. Smith as president of the Sheffield district, comprising the Sheffield, Leeds and Hull conferences.

He also labored in the MILLENNIAL STAR office, during which time he superintended the publication of several of the standard works of the Church. This mission lasted four years, and on its conclusion Elder Bull resumed his labors in Salt Lake. In October, 1877, he was called on a second mission to Great Britain, laboring portions of the time in the office at Liverpool and spending another portion in the Birmingham conference. During this mission he superintended the printing of editions of the Book of Mormon, Doctrine and Covenants, and other Church works. At home he has been active in Church, and for some time labored in the Salt Lake Temple. His oldest grandson, Joseph W. Bull, is at present laboring in the Nottingham conference.

A MILE WITH ME.

O who will walk a mile with me
Along life's merry way?
A comrade blithe and full of glee,
Who dares to laugh out loud and free,
And let his frolic fancy play,
Like a happy child, through the flowers gay
That fill the field and fringe the way
Where he walks a mile with me.

And who will walk a mile with me
Along life's weary way?
A friend whose heart has eyes to see
The stars shine out o'er the darkening lea,
And the quiet rest at the end o' the day,—
A friend who knows, and dares to say,
The brave sweet words that cheer the way
Where he walks a mile with me.

With such a comrade, such a friend,
I fain would walk till journey's end,
Through summer sunshine, winter rain,
And then? Farewell, we shall meet again!

BY HENRY VAN DYKE.

DIED.

MILLS.—At Brighton, Sussex, on January 29th, 1904, after a short and painful illness, Sister Mary Ann Mills. Sister Mills was born in Pagham, near Chichester, Sussex, August 5th, 1833, and was baptized at Bangor, May 27, 1851. Her husband, Brother Charles Mills, was also a faithful Latter-day Saint, has been dead for some years.

CONTENTS:

Historical Sketch of the Northern States Mission 65
The Force of Character 68
Elder George A. Smith 70
Editorial:
Apostle Smoot and His Enemies... 72
Arrivals 74
Appointments 74
Releases and Departures 74
Notes from the Mission Field 74
A Budget from Japan 76
Promotion of Mr. Bancroft 79
Joseph Bull 79
Poetry: A Mile With Me 80

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